WESTERN RECORDER.

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Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XX.*

"REVIVAL MEN."

MR. EDITOR—Your correspondent "Bildad, the Shuhite," stopped short at a critical point in the discussion. I hope it was from real modesty that he did so, and not from the fear of man. Those who desire to stir up their clerical brethren to great plainness of speech, must admonish by example, as well as by precept; for the old adage, that "actions speak louder than words," will hold true the world over, in regard to every species of written and oral communication. For myself, as I had consented to occupy the attention of your readers with only one or two points in the discussion, I shall fall directly to the task assigned me, without the usual ceremony of a preamble.

What then are we to understand by the phrase "Revival Men," which is so current at the present day? Not, surely, that whole class of men who style themselves the friends of revivals; for then, Universalists, High Churchmen, and Socinians, might belong to the number. Not all who *seem* to be personally engaged in the promotion of revivals; for it has been seen that some such clergymen are found to impede the work; and that others are unconsciously doing, on the whole, as much to hinder as to forward it. Nor are all those who are ready to style themselves the best friends and guardians of the revival cause, to be considered as entitled to the appellation. The mere pretension to such a character, carries suspicion upon the very face of it. For revival men are humble, meek, unostentatious; and though they are bold and intrepid in their Master's cause, it is the intrepidity of the stripling David, and not that of the giant of Gath.

Nor yet are we to apprehend that he who is once a revival man will always continue to maintain that character. This is contrary to plain matter of fact. Solomon of old, for instance—he who built the temple and offered the dedicatory prayer in the sight of all the people, was afterwards left to establish idolatry. Hezekiah, also, after having been employed in promoting an extensive revival among his people, had his heart lifted up within him. With his own hand he opened the treasures of the Lord to the enemies of Israel. Peter, after three thousand had been converted under a single sermon of his, became at length so involved in the guilt of dissimulation, that another apostle "withstood him to the face, because he was to be blamed." Paul the apostle, so matchless for his intrepidity in the cause of Christ, and Barnabas, who had been so "filled with the Holy Ghost"—even Paul and Barnabas fell out by the way, till their contention grew so sharp as to lead to a final separation. Paul, even after he was elevated to the third heaven, was subjected to a thorn in the flesh, lest he should in pride be lifted up beyond measure, through the abundance of revelations which he had received.

Away then with every notion of clerical infallibility in relation to this subject. "Let him that thinketh he standeth, take heed lest he fall," is a maxim that applies to every disciple of the blessed Jesus; to clergymen as well as to laymen; to the fathers in Israel, as well as to those who are but babes in Christ. Yes, humiliating as the fact is, we see the same individual promoting the work of the Lord in one instance, and directly hindering it in another; the same individual at one time sighing and crying over the surrounding abominations, and at another so careless of their existence, as directly to encourage them by his own example of conformity to the world. The christian world is full of such instances. The ministry is full of them; and it is one of the most preposterous things imaginable to suppose the contrary.

I do not mean, Mr. Editor, that the real friends of the Redeemer are ever known to become his determined enemies. But I *do* mean, that the most courageous and intrepid champions of the cross, may sometimes become guilty of cowardice and desertion, like Christ's disciples of old, who forsook him and fled. Those who at one time lean, as it were habitually, upon his bosom, in holy confidence, are at another full of doubt, distrust, timidity, and unbelief. Those who on one occasion are seen to labour and pray and prevail in behalf of the conversion of sinners, are found at another to be almost indifferent about the worth of souls. Those who have been greatly revived, will often, at a subsequent period, deeply decline; and in proportion to the depths of their declension and spiritual poverty, will they be found to feel "rich and increased in goods."—They will feel increasingly wise and stable and discreet. They will think themselves more prudent than formerly; more able to discriminate between genuine and spurious revivals; more versed in the nature of the Spirit's operations; and far more skilled in the whole mystery of human instrumentality. Men in this situation are greatly blinded, while they think their vision is peculiarly clear; and here, just in proportion as *they think they see*, their *blindness remains*.

Such men, whatever character they may have formerly borne, are no longer to be considered as revival men. They may still think well of *genuine* revivals; but they are suspicious that all existing ones are attended with consequences so disastrous, as more than to counterbalance the benefits arising from them. Seizing upon the universal admission, that every species of excitement is not a genuine revival, they become fastidious and timid about the adoption of means and measures; while at the same time they are rash and censorious, in relation to revivals that are near them. They are still, *nominally*, the strenuous advocates of *pure* revivals; but they can find none that are pure; notwithstanding they may hear of those not far distant, which are really of the most interesting character.

Now, Mr. Editor, while I would treat such men with tenderness, and plead with Heaven that they may be roused from their lethargy; while I would still desire to regard them in all charity, as the friends of vital religion, who will one day become convinced of their sad and inexcusable mistakes, I still feel called upon in christian faithfulness, to fix such a mark upon them, as to render them easily distinguishable from the active and efficient promoters of the revival cause. The task is ungrateful; but I cannot shrink from it. The attempt may be perilous; but it must not be relinquished. Far be it from me to indulge in censoriousness, or to aim at personalities in this business; but my delineations must be exact, or else they will be worse than useless.

Now I hesitate not to say, that there is one single characteristic in such men, as I have here been describing, which is in its own nature necessarily infallible. It is this. They habitually decide on the character of revivals, without availing themselves of the advantages of minute, personal and prayerful observation. They judge not by the fruits of the Spirit; but by concomitant circumstances, eccentricities, and stirs of opposition—presuming from the latter that the former are not to be found. If they live at a distance from the scene of operations, they will take testimony, perhaps, from the mouth of common fame. If less remote, they will take it from the enemies, as well as from the friends of religion—from lukewarm professors, as readily as from those who are ardent in the cause. And as there are always "more wrong heads than right ones," among distant reporters, the balance of testimony usually preponderates with such men against the genuineness of the blessed work. Or living very near the scene of operations, they shrink back thro' fear, and for a while stand trembling at their post—not daring to decide on the nature of the excitement, but creating great distrust in the minds of others respecting it, through their own timidity and suspicion. For once or twice, perhaps, they bend their hesitating steps within sight of the field of operations; and approach for a few brief moments nearer the place where the ark of the covenant rests, and where the glory of the Highest is in some measure revealed. But they come so full of prepossessions, and so destitute of faith, that they see not the glory. Like the Egyptians of old, what is light and joy to others, is darkness and distress to them. They recognise every where, rashness, indiscretion, vehemence, impetuosity; and conclude at once, that all the labourers are so hasty and inconsiderate, as to be doing immense mischief. With this conviction, they boldly utter a few unavailing remonstrances, and retire precipitately from the painful scene, prepared to make for the present in secret an unfavourable report.

Or, living in the midst of the scene of operations, they keep much at home, become studiously reserved, avoid giving their opinion to the brethren who ask counsel of them, or giving offence to the impenitent who are found in the ranks of opposition. At the same time, perhaps, they are holding secret counsel both with the friends and the enemies of the work, and are doing infinitely more injury to the cause than they could do in any other way. They are greatly troubled, and know not how to extricate themselves. They know not how to act, but are continually driven into such straits, as renders it impossible to maintain their neutrality; and under the pressure of such circumstances, they frequently rid themselves of the dilemma, by taking a journey into some distant part of the country. Rid themselves, did I say? They set out for the purpose; but mingling with the various classes of society, as they pass quietly along at a distance from the scene, they grow bold and decided, and hesitate not to tell their brethren in secret to be on their guard.

This whole class of men, however situated, are at first timid. They grow bold by degrees; or else change their character, and become for the time being truly interested in the work. Yet it is a very trying time with them when the work is on the decline. This is the season for the adversary to prevail; and they are anxiously looking for the people to become cool and rational, (alias lukewarm and speculative), so that *the truth may be safely told*, and the *late evils* be made the subject of *fair* investigation and censure.

There are, however, two important points of discrimination.

1st. There may be instances when a judgment can be safely formed unfavourable to the character of a work, by a mere reference to concomitant circumstances. When *fundamental error of the most palpable nature* is known to be made the basis of the excitement, and when this error is known to be attended with the spirit of virulence against the truth, instead of being the result of a wrong eduation, it is always safe to say distinctly, that the champions engaged are not wielding the sword of the Spirit, which is the appointed instrument in conversion. When the promoters of a work, also, are seen from the first studiously to *avoid all plain dealing with the conscience*, or to operate *almost exclusively upon the natural sympathies;* and when these natural sympathies are seen to kindle *without any adequate object;* then, if such circumstances are really *known* to exist, it may be certain that the promoters of the excitement are guilty of misdirection, and that the excitement itself cannot, on the whole, be considered as a revival of true religion. Still revival men are loth to trust to any testimony short of personal observation. Fruitless excitements they know are great scourges to the church; but, at the same time, they expect even in a genuine revival to witness much of human imperfection, and they know equally well that many genuine revivals have been extensively stigmatised as spurious.

2d. There may be instances when one revival man can safely confide in the testimony of another, against the character of an excitement at a considerable distance from him. These are when the parties have been well acquainted with each other, and are in the habit of frequent personal intercourse or written communication; and when the one who receives the testimony, perceives that the other who had collected it, was at the time under the full influence of the revival spirit. Testimony in *favour* of a revival may be more readily received, because the observer, whose heart enters into the tone of a genuine work, is less liable to be mistaken, than if under different circumstances, the concomitants of an excitement had served to destroy his spirituality. A man may lose his spirituality ten thousand ways in the midst of a genuine work, and be in some measure blind for a time to spiritual objects, and may thence be led to give a wrong report; but the man who has drank deep into the character of a genuine work is in circumstances peculiarly favourable. He has within him the witness of the Spirit; he sees spiritual objects with clearness, and readily holds communion with his brethren, who are co-workers in the cause. The testimony of such a man, who has had personal experience, may safely be taken in favour of the genuineness of a work.

From the preceding remarks, then, it may be seen distinctly, who among the ministering servants of Christ are not really to be considered as revival men. The men I have been describing may be as pious as Hezekiah was, when he was so kind-hearted to the enemies of Israel; or as David was, when he numbered the people; but while they continue to pursue such courses as have been described, they are far enough from being the active promoters of the cause; and for any thing that I can see, Mr. Editor, they are far enough from being entitled to the appellation which I have placed, as a motto, at the head of this article.

Your's, &c. ELIPHAZ, THE TEMANITE.

For the Western Recorder.

ABUSE OF SCRIPTURE.—*No. I.*

A recent instance of the misuse of sacred history, in calling "*Joseph a type of Christ*," has caused me to feel more deeply than ever, the importance of apopting correct principles of interpretation. To call Joseph a type of Christ, gives a wrong view of the correct meaning of a type. I suppose that a type is to the antitype, as a picture or portrait is to the person whom it is designed to represent. There will be so close a resemblance between the portrait and the person, that the representation is plainly perceptible, after we have seen the person. It will be a faint shadow of a living being.

A type bears the lines and characters of the antitype. But it should be remembered, that *the type was expressly designed to portray or prefigure the antitype*. Now for any one to trace out some circumstances in the life of Joseph, or any other of the ancient worthies, and then call them types of Christ, is manifestly wrong; for we do not find them set up and expressly designed to prefigure Christ. Adopting this principle of seeking for types, you might find some resemblances in almost every person that lived before the days of Christ; and you might call any one of them types. This would be a most palpable mistake. A type of Christ was intended to be a sort of portrait, picture, or representation of him; not of his person, for that could not be typified; (he was God and man united); but a picture of the work which he was to achieve while on earth, in the character of Mediator.

There was a special object in having the type given; it was for the people to look at, as a representation of something which the Saviour would perform. It was a sort of shadow of what he was to do for their benefit. Did the Jews, then, look to Joseph as a type of the coming Messiah? Were any of his sufferings symbolical of the sufferings of Christ? I suspect not. Why then should we make them so. Did they look at Enoch, or Isaac, or Job, or Daniel, as types of the Messiah? I can hardly believe that they did.

But it may be asked—"Would you strip the Old Testament of all types?" By no means. Those persons aredoing it, however, who make every thing types.

The Jewish system of religion contained in itself types, or shadows, as the Apostle calls them. (Heb. x, i.) The offerings and sacrifices, particularly the bloody sacrifices, were typical. Was then the animal that was sacrificed a type of Christ? No. The animal was not; but the sacrificing of the animal for the sins of the people, was typical of the sacrifice of Christ. Was Aaron a type of Christ? No. But perhaps the Jewish high priest was a type of Christ, or of his priesthood. Or to speak more plainly, the high priest, while executing his duties as high priest, may have been a type of Christ. The office of the priesthood itself, and not the person of the priest, was the type. The sacrifices were typical; and yet no particular one, nor any particular animal, was by itself typical. The sacrifices were an image or a picture of the great atoning sacrifice of Christ. They were a shadow; but the great sacrifice was the substance. The pious Jews probably looked through the shadow at the substance. Abraham saw the day of Christ: "Prophets and kings desired to see it;" and of course they knew of it.

No one of the ancient saints, while acting in his private character, was a type. It was only in their public character, while engaged in the public rites of religion, that they were types, if types at all. Of course, Joseph was not a type. The office or public acts of some may have been typical, while their persons were not so. But we must not call any one a type, who was not expressly *designed* to be symbolical, or an emblem of Christ. We use the symbol of bread and wine, to point us back to the atoning work of Christ; as the Jews sacrificed their animals, as symbols of the same great work of atonement. Jesus changed the emblems, when he was about offering up himself as the great sacrifice.

If the view which I have given of the types is not satisfactory, I refer you to the Epistle to the Hebrews for further information on the subject. (Heb. ch. vii, viii, ix, x.)

It may be asked—What hurt will it do to call Joseph and others types? I ask, What good will it do? It does not promote piety; for deception, *however pious it may be*, never does good. Such explanations do hurt; the principle adopted in the explanation is erroneous. And if you may pervert sacred history thus, the Universalist, and the wild sectarian, proceeding as you have set the example, may pervert the scriptures still more.

Perhaps it may be alledged, that great and good men have made very many of the saints of the Old Testament typical of Christ. But must we follow their interpretations, believing them to be infallible men? If they have erred, and unintentionally brought reproach upon the scriptures, must we defend and support their error without hesitation?

When I look at the Jewish system of rites and ceremonies, and contemplate it as the shadow of a real substance, there is a meaning, and majesty, and glory, overshadowing that ancient dispensation. But when I see commentators raising up almost every one of the ancient saints into types of the Messiah, it casts confusion upon the whole system, and mars the beauty of it.

The day has come, when the bible should be explained by the sound rules of good common sense. We must cease to consider it a mass of wax, to be moulded by every skilful hand into a thousand curious shapes, to please the multitude. L. D.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER X. (*Concluded.*)

And now, in bringing these letters to a close, let me lay aside the attitude of a controvertist, and seriously appeal to your conscience. In addressing you on this subject, I have gone upon the supposition that you are not yet confirmed in the belief of universalism; but hold yourself open to conviction. On any other ground I should consider my labour lost. If in any case I have seemed to use severity, I can assure you it has not been from any unkind feelings towards those whose sentiments I oppose. I regard them as fellow sinners and fellow travellers to eternity; and while I cannot but consider their doctrine as a most deadly delusion, and themselves as in imminent danger of losing their souls, I am conscious of no other feelings towards them than those of kindness and good will. I have a deep and thorough conviction that they are perverting the grace of God to their own eternal ruin. And I am anxious to warn you and others, as I have opportunity, against following their steps down the broad road to death.

You and I, my friend, must soon die and go into eternity. In a few years, at longest, we shall pass into the world of spirits; and then we shall know—*know from joyful or from dreadful experience*, whether there is a glorious heaven for the righteous, and an awful hell for the wicked. The subject before us is not one of cold, useless speculation. It involves the interests of our eternity, and ought ever to be approached, under a deep impression that consequences of everlasting moment depend on the sentiments we adopt respecting it.

Before you make up *your mind* on this subject, I hope you will most seriously ponder the thoughts that have been suggested to you. *Is it prudent* to risk the salvation of your soul on a doctrine, which, to say the least, may prove false, and proving false, will ruin you for ever? *Is it prudent; is it wise*, to risk your salvation on a doctrine which impeaches Christ and his apostles as dishonest or incompetent teachers of religion—which was never discovered in the scriptures till the middle of the third century, and has ever since been rejected by the great body of the most intelligent and prayerful students of the bible? *Is it prudent—is it wise*, to risk your salvation on a doctrine which is rejected by the pious and praying part of the community, and embraced only by those whom the bible denominates the wicked? *Is it prudent—is it wise*, to risk your salvation on a doctrine whose advocates are notorious as revilers of bible societies and missionary societies, and all the various plans of christian benevolence which distinguish our day—who deny the influences of the Holy Spirit, denounce revivals of religion as enthusiasm, and steadily oppose the christian institutions and doctrines that have, from the first, been the glory of New-England, and made it as the garden of God? *Is it prudent—is it wise*, to risk your salvation on a doctrine which is opposed by the dictates of conscience—by the concurrent testimony of the scriptures, and the voice of the christian world—which is no where directly asserted in the bible, but is supported only by strained explanations; by far-fetched inferences; by artful evasions of evidence and sophistical reasonings—and which, followed out in its consequences, denies the mercy of God—sets aside his moral government; confounds all distinction between sin and holiness; makes the hearts of the righteous sad by its lies; strengthens the hands of the wicked by promising them life; and tends, wherever it is taught and believed, to stupify the conscience, harden the heart, and fit the soul for death?

These questions, I trust, will be carefully considered by you before you decide in favour of universalism; and if thus considered, I cannot doubt that you will decide against that system as a ruinous delusion, and cleave to the doctrine that is unto godliness and salvation.

How these questions would be disposed of by a confirmed Universalist, I cannot tell. But could I gain access to such an one, I would propose to him the following inquiries:—*How* did you become a Universalist? In embracing your present sentiments, did you act *with your heart and against your conscience*, or *with your conscience and against your heart?* What was the state of your mind, when you first inclined to this system? Was there no aversion to the holy, self-denying doctrines and duties of religion; no fear of future punishment; no wish to find some way in which you could be safe, and yet pursue the sins and pleasures of the world? Was it when you was deeply anxious for your salvation, and earnestly seeking relief by prayer and reading the scriptures, that you came to your present belief? Or was it when you was stupid, prayerless, worldly-minded, and pursuing sinful courses? Can you solemnly place yourself before God and say, that in adopting this doctrine, you was guided by a sincere desire to know the truth—a desire that led you to your closet and to the bible for divine direction? Was it, in short, the love of sin or the love of holiness—delight in the duties of religion, or aversion to them, that directed your steps to the place of ease and quiet you now occupy?

What, in respect to yourself, has been the *practical influence of this doctrine?* The true gospel, when received into the heart, always produces conviction of sin, repentance, humility, a prayerful, conscientious performance of the duties of practical religion. Has this been the effect of your system? Since you became a Universalist, have you had a deeper sense of sin than you had before—stronger desires to watch against it, and to be delivered from it? Are you more penitent, more humble, more prayerful, more conscientious and uniform in the duties of a christian life—more concerned for the glory of God, and more anxious for the spiritual welfare of your fellow men? Can you appeal to the heart-searching God, and say, that you pray in your family and closet more constantly and with greater satisfaction than you did before; that you keep the Sabbath more strictly; that you read the bible more seriously; that you feel a more benevolent concern for careless sinners around you, and for the millions of the heathen world that are sitting in the region and shadow of death?

I would ask again, *what is the use of your doctrine?* If it be true, those who reject it are as safe as you, who believe it; but if it be false, you are undone for ever. What motive, then, can you present that should urge any one to embrace your system? No danger is incurred by disbelieving it; and nothing gained, as I can see, by believing it. Do you say, it gives comfort and peace to the mind. I ask, *whom* does it comfort and encourage? Not the penitent and believing. They are safe without it, and have no need of its consolations. Persons of this character have no occasion to look to universalism for comfort and hope. Their foundation is the *sure promise* of God, made to all who trust in his mercy in Christ Jesus, and obey his gospel. Who then are cheered and encouraged by your system? The wicked, the impenitent, the prayerless and the ungodly. They are encouraged, it

is true, not however to forsake their sins, or to flee to the remedy provided in the gospel; but to conclude that they shall have peace at last, *though they walk after the imagination of their hearts, to add drunkenness to thirst.* The only use, then, of this system, it would seem, is, to comfort the ungodly, and speak peace to the wicked, to whom God has said there is no peace. And is this a use which stamps it of so much value in your estimation? What other benefit have you ever known to result from it?—Did you ever know any one convicted of sin under the preaching of universalism—any one made anxious respecting the salvation of his soul, and in anguish of spirit, to ask, *what he must do to be saved?* Has this question ever been asked by one of those who attend the universalist ministry with yourself? Do they know what it means? Has it ever been asked or answered by your minister? Does he know what it means? And yet this was a very common question under the preaching of the Apostles, and is very common now under the preaching of those who hold and teach the doctrines of the Apostles.

I would ask once more, are you *certain* that your system is true, and will not fail you in the hour of death? Are you certain that you have proceeded in your investigation of this subject with so much candour and seriousness, with so much prayer and humble study of the bible, that you *cannot* be mistaken? Are you *certain* that the awful threatenings in the bible indicate no wrath to come? Are you *certain* that there is no judgment day; no retributions of righteouesness; no hell; no danger that you yourself shall be condemned at the last day, and go away into everlasting punishment? If there is the least room to doubt on this point, he must be partially delirious who risks his salvation upon it. "If there be but one chance in a million of our falling into a miserable eternity, and there be any means by which that chance may be lessened, he is an infatuated man who does not attend them."

Thousands of your sentiment, when bro't under a conviction of their guilt and danger by the Spirit of God, have confessed that they were dishonest in their belief of universalism, and that in attempting to believe it they felt many *misgivings*, many *fears* that after all there might be a future state of retribution! Have you any such misgivings—any such fears? O that you had! I should regard it as an omen for good, and hope that you may yet be brought to see your error and embrace the true faith. The hour is at hand, my friend, that will try your foundation. Eternity is approaching; the Judge is at the door. O, if your hope should fail in that last trying hour! And is there no ground to fear this? Multitudes, like yourself, have been very confident in these sentiments, in the season of health and happiness, who have had their eyes opened on their death-bed to all the dreariness and woe of their condition, and in despair have renounced this doctrine as the delusion that ruined their souls. Are you certain that when death shall stand before you, and you feel yourself sinking into eternity, that your foundation will not give way and leave you in the darkness of despair? What would be your feelings, if in the last hour, a voice from heaven should address you, saying—*Thou* shalt go away into everlasting punishment? Would you go about to show, that everlasting does not mean everlasting, and that hell is no place of punishment? Rather, would not your flesh tremble and your heart die within you? How would you understand that language if you were now on your dying bed—how will you understand it at the judgment day? Fellow immortal, deceive not your own soul. God now says to you—He that believeth not shall be damned. The wicked shall go away into everlasting punishment. Deal honestly with yourself, believe God, and not the father of lies; believe God, and be saved for ever. He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Your's, &c.

ORIGINAL LETTER.

The following letter from Dr. Watts to the Rev. Elisha Williams, at that time President of Yale College, is copied from the original hand writing by the Vermont Chronicle:—

NEWINGTON, *near London, April* 2, 1737.

REVEREND SIR—Your last is before me, which bears date May 24, 1736; which I will endeavour to answer in distinct paragraphs.

Your delay of thanks from yourself and the college is abundantly relieved by your just apology.

Living three miles off London, I often miss the sight of friends from New-England, so that I have never seen Mr. Hooker, by whom your last was conveyed.

My years begin to say—'Tis high time to have done with philosophy. I fall in with your thoughts entirely about Bp. Berkley's scheme. God wants no instruments, and therefore does not use them, is an argument of no force at all. I join with you also in conceiving no creature to exist but by divine volition; and I call this *conservation;* though the substance and powers are only conserved, and their new exercises in evil actions or modifications are only permitted. But my question was—Whether this *conservation* is properly *new creation every moment?* This I deny, because proper creation is the almighty volition of a being, with all its present modifications, in the moment of creation, and therefore they cannot be morally evil. But conservation is only the volition of the existence of the substance and its powers, but not their evil exercises or modifications; therefore 'tis not proper creation. I believe we shan't differ in this sentiment.

You complain much, Sir, of the jejune and dilute sort of christianity, that prevails among you. I hope you have before this time seen a little book I sent without a name, called the "The Redeemer and the Sanctifier." You may place it in your college among my books if you please, tho' I do not publicly own it. But you will find 'tis the design of that book to expose this dilute christianity, as you call it. I have herewith sent you another, lest the first should not come to your hands. I thank my God and you, for the service my sermons have done among you. May his grace proceed to guard your youth against the dangerous errors of the times, which abound among us. * * *

Your most agreeable account of the many conversions about Northampton, in N. E. is abundantly attested by Dr. Colman and Mr. Edwards' letter, now abridged and printed.

Dr. Guyse and I have subscribed £5 towards the printing the whole letter, under Dr. Colman's correction. Such workings of the good Spirit are very rare now-a-days, and the more delightful. I hope we may see a procedure therein among the heathen, under the ministry of that excellent young man, Mr. Sergent. But when Christ comes with his power and glory to set up his universal kingdom, I verily believe we shall see and hear the gifts of miracles and of tongues again. May God hasten it in his time!

I thank you, Sir, for your printed catalogue of the questions and theses disputed last year (viz.) 1735. My salutations and most sincere wishes of success from heaven attend your tutors and scholars in Yale college. I will think on your notice that Dr. Bates' and Mr. Howe's works are not with you. If I have a line from you that you want them still, and will tell me the shortest way of conveyance, I will endeavour to procure them for you. Once again, farewell, dear Sir. Grace and peace be ever with you. Amen.

Your's, affectionately,
and in all christian service,
I. WATTS.

P. S.—I had almost forgot to tell you, Sir, how pleasing it is to me, to find by the sermons of good Mr. Williams, to which Mr. Edwards' Narrative is annexed, that what we call moderate calvinism is the doctrine by which these numerous conversions were wrought and carried on in New-England. I think 'tis a new testimony from heaven to that sort of christianity.

Religious Intelligence.

From the Miss. Herald for October.

WESTERN ASIA.

Extracts of letters from Mr. Goodell.

Mr. Goodell states, under date of Feb. 13th, that the wives of Carabet and Wortabet were admitted to christian fellowship at the monthly concert in that month, making five natives of the country received into the church during the year previous.

Asaad Shidiak.—The situation of our beloved brother Shidiak is said to be less distressing at present, than formerly, he being allowed a little meat once a day with his bread. The people cannot be persuaded but that we have used magic with him; for to beat him, they say, has no more effect upon him, than to beat a stone. The people also insist upon it, that we use some sort of enchantment, with all who come to our houses; for, they affirm, that one visit to us is enough to change their whole mind in religion.

The word of the Lord has certainly been very powerful and full of majesty in Beyroot during the past year. There is, of course, great indignation. When those who are connected with us go into the city, some spit in contempt of them; others point with their finger, and clap with their hands, and call them by all sorts of opprobrious names. And even we ourselves have to submit to the haughty silence and scornful looks of many in the lowest grades of society.

A Day of Fasting.—Yesterday was the monthly concert. We made it a day of fasting, and commemorated the death of our Lord. At nine in the morning, nearly 20 Arabs assembled at my house for prayer. We read the 1st chapter of Nehemiah, the 9th of Daniel, the 58th of Isaiah, and part of the 6th of Matthew, and remarked on the nature of true and acceptable fasting and prayer. Prayers were offered in Arabic by Wortabet, Bishop Carabet, Mr. Bird, and Mr. Nicolayson. This was probably the first day of fasting observed in a serious manner, ever witnessed by the Arabs.—"Behold in the day of your fast ye find pleasure, and exact all your labours," could never have been more true of the Jews of old, than it is of the nominal Christians who now inhabit this country.

The missionaries present on that occasion, besides Messrs. Bird and Goodell, were—Mr. Smith, American missionary, who had arrived on the 18th of February, having left Egypt on the 30th of January: Mr. Nicolayson of the London Jews Society, who had been some time in Syria: Messrs. Gobat and Kugler, destined for Abyssinia, and Mr. Mueller, missionary for Egypt, all of the Church Missionary Society, and the companions of Mr. Smith, in his journey from Cairo. They were favoured, also, with the presence of an Abyssinian, who had been sent to Egypt by the king of Abyssinia to procure a bishop for the church in that country, and had accompanied the missionaries from Egypt. Mr. Goodell says—"He is *black*, but comely, possessing, to appearance, the graces of the Holy Spirit." The missionaries above named all took part in the services of the day.

It was pleasing to reflect, says Mr. Goodell, that among those who surrounded the table of the Lord, were individuals who belonged or had belonged to the Episcopal, Congregational, Lutheran, Lutheran Reformed, Moravian, Latin, Armenian, Greek Catholic and Abyssinian churches. Indeed we were from Europe, Asia, Africa, and America; spoke about as many languages as were spoken on the day of Pentecost; and represented almost all the principal denomination of christians in the world. But though we were literally from the four quarters of the globe, and represented so many churches, and spoke so many languages, we were in all but sixteen souls.

Account of Girgis, an Abyssinian.—In a letter from Mr. Smith, dated Beyrout, 1st March, 1827:—

Messrs. Gobat and Kugler were directed by their society, after staying a while in Egypt for the purpose of learning Arabic, and if possible Amharic, to proceed by the first convenient opportunity to Abyssinia. In the mean time, God in his providence has given them a call almost as striking, as that which Paul received to go over into Macedonia. They had sought for a teacher of Amharic in Cairo, until they despaired of finding one, and when I arrived in Egypt, were about leaving that country for Palestine, to see if one was not to be found in the convent at Jerusalem. Indeed, one of them, Mr. Kugler, had already gone to Alexandria, and the other was to follow in a few days. But just as he was leaving Cairo, he was told by a friend that there was an Abyssinian in the Armenian convent, who had come to Cairo for a patriarch, and was invited to call and see him. He did so, but found him reserved, and little disposed to talk.—He however called again the next day, and presented him with a copy of the gospels in Amharic. In this they read, and over it they formed their acquaintance. The Abyssinian immediately threw aside all reserve, treated Mr. Gobat as a most confidential friend, and invited him to accompany him back to his country.

If this man is a fair representative of his nation, our brethren's lot is cast among a most interesting people. For frankness of heart, and strength of attachment, he excels even the idea I had formed of a simple hearted Abyssinian. His attachment to the bible is very strong, and he is highly gratified to obtain any part of it in a language he can understand. It was very pleasing to hear him, when confined to his bed by sickness, call for his gospels, and to see how diligent he was then, and at all other times, in reading them. Indeed, while with us, he has spent a great part of his time in perusing the word of God, and so familiar has he become with it, that when any religious remark is made to him, he is very frequently ready with some parable, or some saying of our Saviour, to confirm it.* In his willingness to be taught, and readiness to believe, he has often reminded me of the Ethiopian eunuch.—Whenever he is pleading for any of the errors of his church, which, however, he very rarely does, an appeal to the word of God satisfies him, and closes the argument.

When asked one day by a friend, who had become much interested in him, whether all his countrymen were good like him, he replied with much simplicity—Am I good? I am not good; Christ is good; I am wicked; a confession of personal unworthiness, almost never heard in these countries, but one which he has frequently made of his own accord; and his frequent declarations respecting the excellence of the Saviour are such as are rarely heard, except from those whose hearts are touched with his love.

Our brethren here say, he seems to be such a man, as they have in vain sought for in all this country, one who fears God, and is ready at once to receive his word with gratitude and joy. The name of this interesting Abyssinian is *Girgis*, (in English, George.)

*It is pleasing to learn from him, that the Amharic gospels, as printed by the British and Foreign Bible Society, are perfectly in the dialect of his country. He finds not a word that he does not understand.

Jewish Converts at Constantinople.—Two of them, says Mr. Hartley, John Baptist Castro and John Cohen, still adhere to their profession of christianity; the third, David Bechas, has returned to Judaism. The conduct of David has been, I find, a cause of anxiety to the others; and he appears to have displayed all along, a timid spirit, which nothing but the example and exhortations of his companions maintained so long steadfast: At last overcome by the length of his sufferings and by the despair of seeing them terminate, he has forsaken Christ, and preferred time to eternity.

Ireland.—Extract of a letter from a gentleman of high respectability, of the Inner Temple, London, to a clergyman of Charleston, S. C. dated July 26, 1827.

"You recollect Mr. Stuart's remarking the progress he expected religion would make, in five years, in Ireland. And now, in less than one year, what has been done in Cavan and other places! And there is reason to believe that the conversions, numerous as they have been, are, in most cases, real conversions, not merely from Romanism to Protestantism, but from darkness to light, and from the power of Satan unto God."

Buenos-Ayres.—We learn by a letter from Buenos-Ayres, dated 4th of June, 1827, that the Rev. Mr. Parvin, formerly from the United States, has resigned his station as Professor in the University. He will now be able to devote himself more exclusively to the preaching of the gospel and other evangelical efforts.—*N. Y. Ob.*

Nova-Scotia.—The Bishop of Novia-Scotia visited the island of Newfoundland in June last, consecrated a church, and confirmed 316 persons. A committee of the Society for promoting Christian Knowledge was constituted, and 130 pounds sterling contributed to its funds.

Late Anniversary at Andover.—The interest which this flourishing seminary has ever awakened, drew together a large number of strangers, who were, as far as the writer can learn, gratified in no ordinary degree. The Rhetorical Society held their meeting on Tuesday afternoon, and were addressed by Dr. Beecher, in a highly original and impressive manner. On Wednesday, the weather was beautiful; it was one of the clear, peculiar days of an American autumn, and the delightful scenery of the place never appeared more enchanting. The chapel was crowded during the day, and the performances bore the vigourous and sterling character which is, we believe, the unvarying standard of the school. It is to be hoped, and prayed for, that this noble institution may preserve its rank and character, and be increasingly a fountain of pure waters.—*Rec. & Tel.*

Princeton Theological Seminary.—We learn by a gentleman from Princeton, N. J. that the semi-annual examination in the Theological Seminary, commenced on the 20th ult. and closed on the 24th; at which time fourteen young gentlemen received the certificate of the institution, as having passed successfully through the prescribed course. The charge to the students was delivered by Rev. Mr. Russel, of Newark; and the sermon before the Directors, by Rev. Mr. Nevins, of Baltimore. On the evening of the 21st, the Society for Inquiry on Missionary Subjects held its annual meeting, when an essay on the spiritual wants of our country was read by Mr. Potts, and an oration on the elevation of moral character which the contemplation of the christian system is fitted to produce, by Mr. Riddel. The whole aspect of the meeting was solemn and interesting.—*N. Y. Obs.*

Enterprise at the West.—The Corresponding Secretary of the "Western Agency," at Geneva, writes as follows, under date of September 27, 1827:—

"A gradually deeper interest, I trust, is felt in the home missionary business, within the bounds of this agency. We have resolved on the support of fifty missionaries, and the raising of $4000. Monroe county will average $1000, and congregations in other counties, as far as I have gone, have cheerfully entered for about their proportion of the above sum."—*ib.*

Bibles in the State of New-York.—The following is a list of the counties in the state of New-York, which either have been, or by the resolutions of their respective Bible Societies are soon to be, supplied with the word of God, to the extent of at least one copy in every family:—

		Pop. in 1820.
Monroe,	supplied,	26,855
St. Lawrence,	do.	16,037
Onondaga,		41,467
Rensselaer,		40,153
Orange,		41,213
Westchester,		32,638
Jefferson,		32,952
Total,		231,315

Or more than *one-sixth* of the whole population in the state. If we include, as among the number of supplied districts, the seventh and tenth wards of this city, (N.Y.) the proportion is still greater.

These facts are truly pleasing. But how much more animating would be the thought, if we could look upon this whole state, with its *million and a half of inhabitants*, and reflect that not one of all its families was destitute of this heavenly treasure! Let the christian public awake, and the vision shall soon be realised.—*ib.*

The Bible.—The Christian Mirror says, "We understand that a meeting of females has been held in Portland, (Me.) for the purpose of appointing a committee to visit the several families, and ascertain how many are destitute of the scriptures."

Want of Ministers.—The following paragraph is from the synodical report of the state of the churches in the Synod of Genesee, presented at its annual meeting in Lockport, on the 19th ult.

"Of the one hundred congregations belonging to this body, and spread over the eight or nine westerly counties of this state, sixty-four are furnished with a stated gospel ministry, leaving thirty-six, but occasionally, if in any degree, enjoying the administration of the word and ordinances of Christ's house. Of those congregations which are thus supplied, more than thirty desire assistance from the friends of the American Home Missionary Society; while those which are vacant are almost without exception feeble, and complaining of the low state of vital and practical godliness among them."

A lot of land at the head of Long-wharf, Portland, vacated by a late fire, has been purchased by a number of gentlemen, who propose to erect upon it a Mariners' church. Several thousand dollars have already been subscribed by the citizens towards this laudable undertaking.

A charitable society of young ladies in Hartford, Conn. have devoted their contributions for two years to the purchase of a library for the "Girls' School at Monrovia." It consists of more than *one hundred* volumes, selected with great care by Mrs. SIGOURNEY, of whose former pupils the society is composed.—*Vt. Chron.*

Rev. Baron Stow, formerly editor of the Columbian Star, has been called to the pastoral charge of the calvinistic baptist church, Portsmouth, N. H.

Revivals.

RELIGIOUS EXCITEMENT.

The friends of experimental religion in our country were, perhaps, never more imperiously urged to the exercise of extraordinary humility and circumspection, than they are by the present "signs of the times." It has long been a current proverb, that a man who would know his faults, must have either a faithful friend, or a bitter enemy. Vital religion, at this time, has no lack of enemies to proclaim the faults of its friends from one end of the land to the other. But by whatever hostility to the doctrine which is according to godliness they are actuated, they do say some things which are entitled to regard—they must indeed, to give plausibility to their own representations of the revivals which have the subject of so much vituperative and profane remark. If, however, the advocates of revivals will be wise as serpents and harmless as doves, they may extract some sweet from this bitterness—some "meat from these eaters." We would not indeed send them to these enemies to learn christian morals, but when *compelled* to read or to hear them, we would advise them to glean all the wholesome instruction they can, and thus hasten the accomplishment of the declaration, "The wrath of man shall praise the Lord." "It is right to be taught, even by an enemy."—*Chris. Mirror.*

Winfield, Herkimer co.—We learn verbally, that the work in this place continues to increase and extend itself, under circumstances of very great interest.

Stephentown, Rensselaer co.—Recent letters state, that the revival in this place continues to advance with great solemnity and power.

Connecticut.—The revival in the several parishes in Saybrook we understand still continues. Fifty were admitted to the church in Westbrook parish, on the first Sabbath in this month. The affecting spectacle of so many coming out from the world and taking the vows of God upon them at one time, and the solemn ordinances of baptism performed on a number of the new converts, and the celebration of the Lord's supper, had the effect for which they are admirably designed, of melting to repentance the hearts of those who were looking and wondering what these things meant. Many went away under deep convictions, and between Sabbath evening and Wednesday morning, 14 more were brought to rejoice in the hope of salvation, through the merits of him who had been set forth as crucified and slain. Thus a new impulse appears to be given to the work in Westbrook.

In Pettipaug, the number of hopeful converts since the first of April is about 50, and in Old Saybrook about the same number, and the prospect is more encouraging.

At Enfield, between sixty and seventy have been made to rejoice in hope since the revival commenced in that place.

Vermont.—From a summary view of the state of the associations, it appears, that revivals in Vermont have not been so numerous within the limits of this Convention, as in former years. The Holy Spirit, however, has not left himself altogether without witness, in that he has been good, granting them fruitful seasons of refreshing, which have resulted in the addition of upwards of 400 communicants to nine of their churches, and the hopeful conversion of many more, who have not yet made open profession of their faith.—*Vt. Chronicle.*

Philadelphia.—The first administration of baptism in the first baptist church in this city, under the present pastor, took place in June, 1826. Since that time, fifty-eight have been added by baptism to this church, and twenty-three by letter, making a total increase of eighty-one in the space of somewhat more than twelve months. Of those admitted by baptism, many are young persons of both sexes, who have furnished the most decided manifestations of pious zeal.—*Col. Star.*

The Cleaveland (Ohio) Intelligencer mentions revivals in progress, at Tallmadge and Strongsville.

WESTERN RECORDER.

UTICA: TUESDAY, OCTOBER 16, 1827.

For the Sandwich Islands.—Yesterday morning, Dr. Judd and Mr. Stockton, with their ladies, and Miss Ward, gave the parting hand to their relatives in this village, and started for Boston, via New-York, on their way to the place of embarkation for the Sandwich islands. May the right hand of the Highest be with them, and the God of Missions sustain them, in their perils by land and by sea, and crown their labours with the renovating influences of his Spirit.

The American Board of Commissioners for Foreign Missions.—This Board are now in session in the city of New-York. The meeting was opened, as we learn from the Observer, on Wednesday the 10th instant, by a sermon from Rev. President Bates, of Middlebury College, Vermont. A meeting for religious services was also held on Thursday evening, when Rev. Jonas King, late of the Palestine mission, was present, and gave an interesting address. A collection was taken, to the amount of $421 50.

Synod.—The Synod of Albany closed their session in this village last Thursday evening.—Among the subjects that came before them, that which had reference to the difficulties in Troy was not the least interesting. The discussion was somewhat protracted; and since the minutes are not before us, it might perhaps be deemed a matter of delicacy to attempt to give particulars. Suffice it to say, for the present, that

1. A complaint against the Presbytery of Troy was brought before the Synod, by certain individuals, styling themselves a delegation from pew-owners and others belonging to the first presbyterian congregation in Troy, for refusing to attend to their petition: Which complaint was not sustained, on the ground that their petition was *unconstitutionally presented.*

2. This delegation then requested the Synod to attend to their *matters of grievance:* Which request was not granted, on the ground that their matters of grievance should *first* be laid before the Presbytery of Troy.

3. This delegation then requested the Synod to appoint a committee, *to aid them* in bringing their matters of grievance before the Presbytery of Troy: Which request was not granted, on the ground that it was *unnecessary* and *improper* to appoint such committee.

4. A motion was then made and seconded, that a committee be appointed to visit Troy, and look into their difficulties, without being *responsible to the Synod* for their acts: But after some discussion it was withdrawn.

The foregoing decisions were sustained by a very great majority of the members of Synod.

There was much in the course of the proceedings which had reference to the revival cause; and for ourselves, we cannot but believe that great good, will, on the whole, result from them.

The Narrative of Religion does not embrace so much cheering intelligence as was communicated last year. This is cause of deep regret and humiliation; for it demonstrates to no little extent the want of christian faithfulness and perseverance. Still the Narrative contains many interesting particulars. It is as follows:—

NARRATIVE.

The Synod of Albany, in presenting once more a narrative of the state of religion within their bounds, feel that they have reason to lie low in the dust before God, in remembrance of that lethargy and languor which have characterised their exertions in the cause of their Divine Master, and for the deepest toned gratitude, that in the midst of our worthlessness, God in his anger has not left us, and in his sore displeasure forsaken us.

In the commencement of our narrative, we would state, that our hearts have been pained by the conviction that our bounds are still polluted by the prevalence of many painful and desolating evils.

Sabbath-breaking still exists within the borders of some of the Presbyteries, to an alarming extent, presenting a spectacle over which every soul interested for the glory of God must weep—of a few, a very few, coming up to the help of the Lord, against the mighty, while the enemy fill all the plain, in defiance of every law of God and man.

Intemperance, that monster of loathsomeness

and disease and death, in all its giant strength, is still stalking thro' our bounds, in the length and in the breadth thereof, bearing away in its course, *individual reputation, domestic happiness*, and *peace of conscience*; planting in their room, *disgrace, shamelessness in crime*, and *debauchery*; while it marks its wretched victims for the congregation of the dead & the damned.

Profaneness too, and *Blasphemy*, still exhibit all that hardihood of impiety, which suffers a worm of the dust to array his puny strength against the omnipotence of God. We tremble whilst we record it, that the name of God is extensively profaned, and his holy attributes blasphemed, by multitudes, between whom and the bar of Jesus Christ there is but a single step.

Here are scenes which present occasion for deep humiliation, and weeping, and mourning, and demand an agonising interest in the prayers of every pious soul.

But God has not left himself without a witness in the midst of the streams of desolation, which run so deep and so broad through our borders. Out of the depths he has encouraged us to cry unto him; and these encouragements are strengthened by the fact, that he has proved himself the hearer and the answerer of prayer; for his right hand has gotten him the victory.

In our churches generally, there is a pleasing evidence of ministerial fidelity, and of the growing prosperity of our Zion. The ordinances have been regularly dispensed, while the great Head of the Church has owned and blessed them to the accomplishment of the glorious designs of his mercy towards his cause. At the same time, an increasing interest is manifested in relation to the sanctification of the Sabbath. The monthly concert is generally observed.—Bible classes are increasing both in number and in interest. The Sunday schools are every year approaching nearer and nearer to that standing, which they ought, and which, if we mistake not, they are destined to occupy in the estimation of the churches.

The claims of the Bible Society seem to be more deeply felt; and efforts for the extension of this precious treasure are putting forth, which induces the hope that within one year the word of life will be conveyed to every cottage and hamlet within our bounds. Here we would particularly notice, that the counties of Columbia, Albany, Rensselaer, Montgomery, Oneida, Otsego, St. Lawrence, Oswego and Jefferson, have ascertained, or have taken measures to ascertain, the number of those who are destitute, and have resolved to supply them. And we are unwilling to pass unnoticed here the fact, that in the county of Rensselaer, the labour of visiting and causing every family to be visited, has been nearly accomplished by one individual, poor in this world, but rich in *faith*, who, leaving his business in the charge of others, has devoted himself to this labour of love.

In reviewing the individual Presbyteries of which we are composed, we learn from the Presbytery of Londonderry, that the stately steppings of Zion's King have been seen in Derry and Nottingham, where the fountains of corruption in many a heart have been broken up, and many a spirit has been brought to bow to the sceptre of Jesus. The other churches within the bounds of this Presbytery have also in some measure partaken of this spirit.

In the Presbytery of Newburyport, the church in Millbury, but lately organised, is now witnessing the Spirit of God moving from heart of heart, and the grace of God displayed, in taking the feet of those who had been living without hope and without God in the world, from the horrible pit and from the miry clay, establishing them upon the rock, and putting a new song into their mouths, even praise to our God. And in all the churches, there is an interesting state of religion, exhibited in the gradual increase of the friends of Zion, and in the peace and order which reigns in the churches.

From the Presbytery of Columbia we learn, that the goings forth of Zion's King have been more glorious and marked, as the Lord mighty to save. Here he has girded himself with majesty and might, and his arrows have been sharp in the hearts of the King's enemies, whereby the people fall under him. Upon the churches of New-Lebanon, Chatham, Canaan, Green-River, Lexington-Heights, and Hudson, the dews of his grace have descended; and the hearts of his people have been gladdened and filled with holy joy, as the song of redeeming grace and dying love burst from the lips of souls new born into the kingdom of Christ. Among the number of those who have entertained a hope in the blood of Jesus, are found sinners of every age and character, from the veteran in the ranks of Satan to the youth of ten and twelve. As one of the means in the hand of God, for the extension of this work, is mentioned the practice of visitation from the different churches.

The Albany Presbytery has not been entirely passed by, in the dispensations of God's mercy. In the city of Albany, for which the prayers of God's people have been so long ascending, they have enjoyed some precious tokens of the presence and the power of the Spirit of God.—In the first and second churches, a season of deeper interest has been enjoyed than has ever before been known.

In the Presbytery of Troy, also, the triumphs of Zion's King have been glorious. From conquering to conquer has been his march; whilst he has triumphed over the ignominy of the cross, in the multitudes which have been given him as the purchase of his sufferings. We would particularly record the churches of Troy, Brunswick, Hartford, Schaghticoke-Point, Hoosick, and Stephentown, as having been specially vssited by the out-pouring spirit of God. In some of these churches the operation of the Spirit has been of the most pungent character, and its fruits have been the gathering in an unusual number of the heads of families. The revival in Stephentown and Hartford still continues in an interesting state of progress.

From the Presbytery of Oneida we learn, that the effects of the revival enjoyed during the last year have been of the most important and interesting character. Very few cases of apostacy have occurred amongst those who then professed to have submitted to the righeousness of the cross of Jesus. A revival is still enjoyed by the church in Bridgewater, which was greatly promoted by a meeting of the Presbytery of Oneida, of but two days continuance. Winfield, also, a congregational church within their borders, is partaking of the dews of the Spirit of God.—Litchfield, also, is now proving that God is more willing to give the Holy Spirit to those who ask it, than earthly parents are to give good gifts unto their children.

In the Presbytery of Otsego, no report has been given of refreshings from the presence of God, although the fruits of former revivals continue to give evidence that it was none other than the triumphs of the King of Zion which were witnessed among them.

From St. Lawrence Presbytery we learn, that the congregations of Smithville and Watertown have enjoyed the presence and power of the Spirit, and souls have been gathered into the fold of Jesus.

In the Presbytery of Ogdensburgh the showers of divine grace have been scattered far and wide. In Parishville, Hopkinton, Stockholm, Norfolk, Massena, Madrid, and Potsdam, the work has been pungent and extensive. We would that we had the means of presenting a detailed narrative of God's work there.

From the Presbytery of Champlain we are gratified to learn, that their prospects are rising in interest; and we hail with peculiar pleasure the energies which are putting forth in the cause of the bible and Sabbath schools.

We must also notice the ravages of the king of terrors in the midst of our numbers. Rev. Samuel P. Williams, of the presbytery of Newburyport—Rev. Cyrus Downs, of the presbytery of Otsego, and Rev. Daniel Banks, of the presbytery of Ogdensburgh, are no more. They rest from their labours, and their works do follow them.

On the whole, the interests of our Zion are rising; and we look forward with holy anticipation to the time, when the angel having the everlasting gospel shall be seen flying throughout all our borders, proclaiming that the kingdoms of this world have become the kingdom of our Lord and his Christ. Even so, Lord Jesus, come quickly. AMEN and AMEN.

Ordered, That the temporary Clerk cause to be published, in connection with the Narrative on the State of Religion, the following resolutions:—

Whereas there is a general desire that a history of the Presbyterian Church should be completed; and whereas it is judged that such a work would be of great interest and utility to the church: Therefore,

Resolved, That it be earnestly recommended to the several clerical members of this body, and the sessions of the several churches, that before the close of the present year, they make out a history of their several societies, and forward the same to the agent* of the General Assembly to collect historical documents within the bounds of this Synod; and that the Presbyteries be instructed to enquire of their members, at their spring session, whether they have complied with this recommendation.

Resolved, That it be earnestly recommended to the presbyteries and sessions of the respective churches within our jurisdiction, that a collection be taken up in each society, before the first of January ensuing, for the purpose of forwarding the great and important object intrusted to the committee on the sanctification of the Sabbath; and that the collections thus taken be forwarded to Ananias Platt, Esq. of Albany, treasurer of said committee.

Resolved, That when all the expences incurred by that committee be defrayed, by these collections and the sale of the publications, that the remaining pamphlets be distributed gratuitously among the societies within our bounds, and otherwise, as the committee shall judge best calculated to forward the object of their appointment.

Resolved, That if, in the end, there should be monies in the hands of said committee, that they be at their disposal, for the publication of manuscript essays now in their possession.

* *Rev. Gardiner B. Perry, East-Bradford, Essex co. Mass.*

New-York Professorship.—The Observer mentions, that $20,000 have been already subscribed to the contemplated professorship in the "Union Theological Seminary," at Prince Edward, Virginia. The subscriptions have been made in the city and state of New-York; and $5000 are yet to be raised to complete the required sum for the endowment. Dr. Rice stands at the head of this institution.

Revival Men.—By an article containing this motto, under the general head of Duties of Clergymen, to-day, it will be seen that the pen of Elihu and Bildad the Shuhite, has now been taken up by Eliphaz the Temanite. We trust that the discussion will lose nothing of its interest, in consequence of this circumstance.

Abuse of Scripture, No. I. makes its appearance to-day. Other numbers, we suppose, are to follow.

Rev. D. C. Lansing.—We learn with pleasure, that this gentleman has recently been elected an honourary member of the New-York Historical Society.

To Correspondents.—Numerous favours, such as communications, pamphlets, sermons, tracts, &c. have been received. The press of other matter prevents us from giving them so early an attention as would be desirable.

For the Western Recorder.

MR. HASTINGS—It is a duty which the friends of religion owe to themselves, their country, and their God, to call public attention to the situation of the *Hudson & Erie* Line of Canal Freight Boats, from Albany to Buffalo. The proprietors of this *line* have determined, as I understand, not to run their boats on the Lord's day; but to rest "according to the commandment." There are, undoubtedly, gentlemen engaged in the other lines, as individuals, equally favourable to keeping this as a day of sacred rest. It is not, therefore, with a view to injure the feelings or interests of these other companies, that I would call the public attention to this subject. But as a general opinion has hitherto prevailed, that it is next to impossible to stop travelling on the canal during the Sabbath; as the Hudson and Erie line have endeavoured to show the practicability of so resting on the Sabbath, and at the same time perform the whole route from Albany to Buffalo, in the same number of days usually taken by other freight-boat lines, which *stop not* on the Sabbath; and as some *designing individuals* have endeavoured to injure the Hudson and Erie Line, for this regard to a command of God; it is proper that the public should know facts as they stand.

1st. It is most important that an experiment be made, to ascertain whether the public cannot be as well served in the transportation of goods and passengers, by observing the Sabbath as a day of rest, and intermitting the customary labour of man and beast on that day.

2d. *The Hudson and Erie Line*, it is understood, have resolved not to violate the Lord's day, on any account, should they be obliged to quit the business altogether. For this laudable determination, they deserve the thanks of community, and the cordial support of the friends of religion and good order.

3d. But that goods and passengers may arrive at Buffalo, from Albany, or from any point east of Buffalo, on the canal, as soon as they could do in any of the other lines—that is, in a week, from the one end of the canal to the other—the proprietors of the said line have stationed relays of horses at such convenient distances, *that they can perform the whole route in six days*; so as to arrive at Buffalo as early as any of the other lines, starting at the same time with them from Albany. Hence there is no inconveniency or additional expense incurred by passengers or the owners of goods, by this line; nor yet delay in point of time. That this is fact, enquiry has been made of some respectable merchants in the west, who have received goods by the Hudson and Erie Line, and declare themselves well satisfied. Thus a loud appeal is made to the good sense of community, whether they will support a line with a reasonable and competent share of public patronage, the proprietors of which line are endeavouring to show, by their example, that the keeping of the Sabbath as a day of rest is practicable; and, at the same time, commence the removal of an evil, which the moral sense of the public and all pious people have hitherto justly but unavailingly deplored. Now is the time to show, that the citizens of the great and flourishing state of New-York cherish a just and lively sense of the goodness of Divine Providence, which rests upon her commercial and agricultural interests, by saying, that *they do not choose* to prosecute these objects in open violation of a precept of Jehovah, lest the judgments of God should come upon the land.

The usual ignorant cry of "*superstition*," ought to have little weight here, as all virtuous and enlightened people are as superstitious as to "*fear God and keep his commandments.*"

CATO.

To the Editor of the Western Recorder.

DEAR SIR—I was much pleased in observing the advertisement of Messrs. Allen & Chapin, in your paper of the 2d inst. I had long hoped that there would be such a line of boats, which should put in operation the practice of resting on the Sabbath. I have from fifty to a hundred tons to transport yearly; and Messrs. Allen & Chapin may depend on my business. So much have I been gratified, that I could not but express to you my feelings upon this subject, and recommend to all my mercantile brethren, who have sighed over the profanations of the Sabbath, this line of boats. Let us now take a stand, and show to the world, that we will not only talk, but act, in some measure, according to our profession. A COUNTRY MERCHANT.

Oct. 10, 1827.

"*Honour to whom honour is due.*"

MR. HASTINGS—In your paper of the 9th inst. you have an extract from the New-York Observer, stating that Mr. Henry White had conceived the project of raising $100,000, for the American Bible Society. I believe this is a mistake. It is known to have originated with a benevolent individual of Rochester, and by him proposed to the agent, Mr. White.

VERITAS.

The editor of this paper acknowledges the receipt of the following donations to the American Colonization Society, during the past week:

From Winfield—Rev. Mr. Churchill, $10: Capt. Brace, 50 cts.: Mrs. C. Brace, 12 cts.	$10 62
Pres. Society, Lawrence, Otsego co.	4 00
do. do. Milford, do.	2 80

Political.

NEW-YORK LEGISLATURE.

The Legislature have still under consideration the *first* division of the revised statutes.—The Senate, it seems, have repealed the law prohibiting the profanation of the Sabbath, by travelling. And in the Assembly, on Thursday last, Mr. Edgerton offered a resolution, the object of which was to ascertain why some of the clergy no longer opened the house with prayer. The reason, as it was rumoured, he said, was because the Senate had abolished the Sabbath, by rescinding the law imposing a penalty for travelling on that day. If this was the cause of their absenting themselves, he wished to know it. The adoption of the resolution was opposed by Messrs. Fish, Granger and Cowles, and lost. [Several of the clergy were at this time absent from the city, which was probably the only reason of their non-attendance at the capitol.]

In the Assembly, the clause in the act respecting literary institutions, authorising the regents of the university to incorporate colleges, was stricken out. In the same house, the militia law has been read a third time and passed.

The following is the emphatic language of the concluding section of the 7th title of the revision of the statutes, relating to the importation into this state of persons held in slavery, &c. It has received the unanimous sanction of the Senate:—

"Every person born within this state, whether white or coloured, is FREE; every person who shall hereafter be born within this state, shall be FREE; and every person brought into this state as a slave, except as authorised by this title, shall be FREE."

FOREIGN.

London papers to the 4th of September, were received by an arrival at New-York on the 8th instant.

The arrangements for the new ministry were in a fair way of being brought to a close. The London Morning Chronicle, in reference to this subject, says—"His majesty is understood to have displayed throughout the utmost anxiety to prevent whatever might have a tendency to produce disunion, and thus endanger the existence of the administration. Those who have founded their hopes of returning to power, on any supposed partiality on the part of his majesty, for one part of the cabinet more than another, will be mortified to learn, that his majesty again and again expressed his anxious wish to perpetuate the liberal policy on which the administration has lately been conducted."

Russia.—The Russian forces under General Packewitsch obtained a considerable victory on the 17th July, over the Persians, on the banks of the Araxes. The latter lost 400 killed, 100 prisoners, and two standards. The Russians had 9 killed and 29 wounded.

Spain.—A private letter from Madrid, published in the Paris Constitutionel, mentions that all the counsellors of state and ministers had been summoned to St. Ildefonso, in consequence of Mr. Lamb (the English minister) having demanded some explanation as to the importance of the disturbances in Catalonia, and the measures taken by the government to prevent them, and from a determination to act decisively with regard to Portugal. The object of the council was to concert an answer for Mr. Lamb, and regulate the number of troops to be sent against Portugal. The disturbances in Catalonia were increasing, and according to the Marquis Campo Sagrado, it would require 6000 men to prevent the insurrection from spreading.

Latest from Greece.—The Stevenson, Capt. Walker, arrived at Baltimore on the 4th inst. from Smyrna. The intelligence by this arrival states, that the report which had already reached this country, of the rejection by the Grand Signior of the propositions made to him by the European powers, on behalf of the Greeks, is confirmed; and it is added that he sent back the communications on the subject unopened, ordering, at the same time, the decapitation of his secretary for receiving them. It appears, however, that he has subsequently been induced to adopt a different course; and it was generally believed at Smyrna that he was not only disposed to lend a favourable ear to the propositions of the powers, but that he would finally accede to an arrangement on the subject. It had been rumoured that the Grand Signior had ordered a suspension of hostilities, but there appeared to be no foundation for the report; and it was only known that he had consented to treat with the Greeks. The Franks under the protection of the allied powers at one time entertained some apprehension for their own safety; but they had become perfectly easy, as all apprehensions of a rupture had subsided. The interposition of the powers came at the most seasonable period for the Greeks, as it was believed that without it, they could not have continued the struggle against the Turkish power. They were much divided among themselves. At Napoli, the town and castle had fired upon each other, and the greatest confusion was the consequence. During the affair, Lieut. *Washington*, formerly of West-Point, who had recently joined the Greek service, was killed by a random shot while walking on the beach.

Pirates infest all the islands of the Archipelago, in a greater or less degree. The sufferers were chiefly Austrians and English.

A French frigate was spoken near Cape-Bona, the officer of which stated, that Algiers was then blockaded by eight frigates and two line of battle ships, but he was not aware of any land force having arrived. A French frigate was also stationed off Tunis. Near the entrance of the straits, passed a Russian fleet, consisting of four line of battle ships, three frigates, and two corvettes.

Discoveries in Herculaneum.—Several discoveries of considerable interest have been made within the few past months in the ruins of Herculaneum. Among them is the house of a barber, including his shop, &c. The utensils employed by him in his occupation were in excellent preservation, as well as the bench on which his customers used to seat themselves while waiting to take their turns, with the stove, and several pins used by ladies to confine their hair.

The Osages in France.—The six Osage chiefs, who lately embarked for Europe, have arrived at Havre, and their appearance & future movements occupied for a week the particular attention of the French press. A letter from Paris, of Aug. 20, says, these Indians have been imported into France *upon speculation*; but the part they are instructed to perform is different from that of the Canadian Indians, some time since, who were taught to look ferocious, extend their limbs, and astonish the enfeebled dandies of Paris by exhibitions of muscular strength. These Osages are said to appear quite devout; crossing their hands upon their bosoms; falling on their knees, and sighing out ejaculations to be admitted into the Catholic church. The grand ceremony of a conversion, says the writer, is already preparing; and these savages will not recross the Atlantic until they are convinced of the infallibility of the Pope, and the virtue of the children of Layola.—*Charleston Observer.*

DOMESTIC.

Justices of the Peace.—The course recommended in the following article, from the last Utica Intelligencer, we hope to see adopted by all parties, at the approaching election:—

"It should be borne in mind, that, by the act of the Legislature regulating the election of justices of the peace, passed last winter, the electors will be called upon at the ensuing election, to choose four individuals for justices of the peace in each town. The importance of making a proper selection of candidates will readily suggest itself to every individual. Men of sterling integrity and sound judgment are required; and as, under the present system, it is impossible that they can, by means of official patronage, exert any influence upon the politics of the country, it would be well to make it the only question in voting for the candidate—is he capable, and is he honest. The experiment of making any judicial officer dependent for his office upon the immediate will of the people, is a new one in this state, and we hope that the result of the election will demonstrate, that the intelligence and good sense of community render it by no means an hazardous one."

Mr. Carroll.—The venerable Charles Carroll, of Carrollton, the only survivor of the signers of the declaration of independence, completed his ninetieth year on the 20th of September last. On this occasion, he was surrounded by his numerous descendants, and his most intimate friends. The following beautiful toast was given after he had retired from the dinner table: "Charles Carroll—May public worth and private virtue be ever, as now, crowned with the garland of years."

Steady Habits.—A Norwich (Conn.) paper gives as a fact worth stating, and as an exemplification of the steady habits of the citizens of Connecticut, that the office of town-clerk of Norwich has been successively filled by father and son, from the year 1726 to the present time—101 years. In Connecticut, the office of town-clerk is of considerable importance, as they are the recorders of deeds.

Amasa Southwick, charged with having attempted to poison and kill a family of shakers, at Enfield, in Connecticut, was last week convicted at Hartford, and sentenced to the state-prison for life.

Carter's Letters.—Mr. Carter has given notice, that the publication of his letters from Europe is nearly completed, and that the work will be ready for delivery to subscribers on or before the 1st of November.

Cattle-Show, Fair, &c.—On Wednesday and Thursday last, the tenth annual cattle-show, fair, and exhibition of domestic manufactures, was held in this city; and notwithstanding the unpleasant state of the weather, the display was such as to do credit to the county, and honour to the society. In quality and goodness, we may safely state, that the stock and manufactured articles were equal if not superior to those of any former years.—*Hartford Times.*

The annual exhibition of domestic manufactures, by the Franklin Institute, was well attended yesterday. There are many beautiful specimens. The porcelain made in this city, the cut glass, straw and leghorn bonnets, coal grates, cloths, flannels, and numerous other articles, cannot fail to gratify the patriotism of every American.—*Phil. Aurora.*

Premium Butter.—The Providence Journal says, that the butter which obtained the premium at the late Pawtucket fair, was sold at auction, and brought *one hundred and three* cents per lb.; and that that which obtained the second premium, sold for *forty-five* cents.

MARRIED,

On Thursday evening last, by Rev. Mr. Aikin, *John A. Collier*, Esq. of Chenango Point to Miss *Lydia Ann Shepard*, daughter of Mr. A. Shepard, of this village.

In New-Hartford, on the 3d instant, by Rev. Mr. Treadway, Hon. *Jedediah Sanger*, to Miss *Fanny Dench*, late of Washington city.

DEATHS.

At Saratoga Springs, on the 6th instant, Elder *John Lamb*, late pastor of the baptist church in Waterford.

At Poughkeepsie, on the 6th inst. Mrs. *Lydia S. Oakley*, wife of Thomas J. Oakley, Esq. aged 43.

In Kennebunk-port, on the 2d inst. Mrs. *Mary Towne*, wife of Robert Towne, Esq. aged 62. She was a humble and consistent professor of religion, and a firm believer in the doctrines of grace. A few days before her departure, in conversation with a religious friend, she observed, that she had given up the world and was ready to leave it; that the sting of death was taken away, and she viewed the king of terrors as a friend, who would release her from her prison of clay, and introduce her to the joys of the blessed. "I sometimes fear," she said, "I am stupid; and this is the reason why my mind is so calm in the near view of eternity. But I trust I am not deceived, and think I know in whom I have believed, and am *generally* persuaded that he on whom I have cast my soul, will never leave nor forsake me." She added, "*Christ is all.* He is my *only* hope." On her way to the house of God, a pious neighbour called to inquire after her welfare. Mrs. Towne observed to this neighbour, with perfect composure, that she was dying, and requested her to ask the minister to pray for her as a dying woman. And about eleven o'clock on the morning of September 2d, while the church were engaged in prayer in the sanctuary, she calmly resigned her spirit into the hands of him who gave it.

Oswego County Bible Society.

Notice is hereby given to the *Directors* of this Society, that the next meeting of the Board of Directors will be at the court-house, in Richland, on Wednesday the 7th of November next, at 1 o'clock, P. M. *Important business* is then to be transacted. All the Directors are requested to attend. By order of the Board,

D. R. DIXON, *Cor. Sec.*

Mexico, Oct. 8, 1827.

Western Education Society.

The Directors of this Society are hereby notified, that a meeting of the Board is to be holden on Wednesday the 17th inst. at the boarding-house in Clinton, at 10 o'clock, A. M. A general attendance is requested.

October 9, 1827.

GRO. DE NAPS.

BARTON & CLARKS have received this morning, some very rich Black and Coloured *GRO. DE NAPS*, that will be sold extremely low, at No. 54. *Oct.* 16, 1827.

CLOTHS.

BARTON & CLARKS have just received a few pieces of *Blue, Black* and *Olive* CLOTHS, which they will sell very low, at No. 54, Genesee-street. *Oct.* 16, 1827. 43

PEW CUSHIONS,

FOR the new Presbyterian Meeting-House, made to order, of the best materials and workmanship, by the Subscriber, at his Store in Broad-street, between Genesee & John streets; where a sample may be seen for a short time, which the public are respectfully invited to examine. ALSO, *Mattresses, Feather Beds*, and *Upholstery Work* in general.

HENRY I. BROWER.

Utica, October 15, 1827. 42w3

NEW GOODS,

At the NEW BRICK STORE, corner of Genesee and Fayette streets.

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons. 500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash. 300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

Hudson & Erie Line.

THE Subscribers inform their Friends and the Public, that the above Line is in full operation, running daily on the Erie canal, between Troy and Buffalo, with good accommodations for Freight or Passengers—

Resting on the Sabbath,

and by short routes and frequent changes of horses, performing the trip with as much expedition as any other line now on the canal.

Property will be received or delivered by the following persons, unless it is specially consigned:—
Hart, Herrick & Co. *New-York.*
Douglass & Dunn, *Albany.*
Allen & Chapin, *Troy & Rochester.*
James Platt & Co. *Utica.*
Curtiss & Root, *Buffalo.*

ALLEN & CHAPIN.

☞ Patrons of the *Hudson & Erie Line* will please be particular in the direction of their goods, to prevent mistakes. *Oct.* 1, 1827.

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, *Genesee-Street,*

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Connecticut Mirror.

THE SABBATH EVE.

How calmly sinks the parting sun!
Yet twilight lingers still,
And beautiful as dreams of heaven,
'Tis slumbering on the hill:
Earth sleeps with all her glorious things,
Beneath the Holy Spirit's wings,
And rendering back the hues above,
Seems resting in a trance of love.

Mysterious music, from the pines
O'er yon dark rocks reclin'd,
Falls, like the whisper'd words of peace
Upon the heavenly mind;
And winds, with pinions steep'd in dew,
Breathe gently, as if stealing through
From Eden's bowers, they came to bless
The spirit with their holiness.

And yonder glittering throng of clouds,
Retiring from the sky,
So calmly move, so sweetly glow,
They seem to fancy's eye
Bright creatures of a better sphere,
Come down at noon to worship here,
And from their sacrifice of love
Returning to their home above.

The blue isles of the golden sea,
The night-arch floating high,
The flowers, that gaze upon the heavens,
The bright streams leaping by,
Are living with religion; deep
Its glories on the waters sleep,
And mingle with the moon's pale rays,
Like the light of other days.

The spirit of the holy eve
Comes silent through the air,
To feeling's hidden spring, and wakes
The gush of music there:
And the far depths of ether beam
So passing fair, we almost dream
That we can rise and wander through
Their open paths of trackless blue.

Each soul is fill'd with glorious dreams,
Each pulse is beating wild,
And thought is soaring to the shrine
Of glory, undefil'd:
And holy inspirations start
Forth from the temple of the heart,
And chain—for earth's dark ties are riven—
Our spirits to the gates of heaven.

Miscellaneous.

From the Buffalo Emporium.

RED JACKET.

The following is a copy of the document by which the long celebrated chief Red Jacket has been deposed by his brethren and associates in authority. It was handed us by Dr. Jimeson, who was present at the time, and who noted in English the language used, with as much accuracy as a competent knowledge of both languages would permit. We are informed that depositions of this kind have before occurred; but believe the instance is rare in which a chief of such eminent talents has been prostrated. He has been for a long time extremely dissipated, and in every respect morally worthless. He is about seventy years of age; yet heis remarkably active, retains his mental powers, and to the last will no doubt exert them to prevent any amelioration of his people, by introducing among them the arts of civilized life:—

"We, the chiefs of the Seneca tribe, of the Six Nations, say to you, Yau-go-ya-wat-haw, (or Red Jacket,) that you have a long time disturbed our councils; that you have procured some white men, to assist you in sending a great number of false stories to our father the President of the United States, and induced our people to sign those falsehoods at Tonnawanta, as chiefs of our tribe, when you knew they were not chiefs; that you have opposed the improvement of our nation, and made divisions and disturbances among our people; that you have abused and insulted our great father, the President; that you have not regarded the rules which make the Great Spirit love us, and which make his red children do good to each other; that you have a bad heart, because in a time of great distress, when our people were starving, you took and hid the body of a deer you had killed, when your starving brothers should have shared their proportions of it with you; that the last time our father, the President, was fighting against the King, across the great waters, you divided us, you acted against our father the President, and his officers, and advised with those who were not friends; that you have prevented and always discouraged our children from going to school, where they could learn, and abused and lied about our people who were willing to learn, and about those who were offering to instruct them how to worship the Great Spirit in the manner Christians do; that you have always placed yourself before them who would be instructed, and have done all you could to prevent their going to schools; that you have taken goods to your own use, which were received as annuities, and which belonged to orphan children and to old people; that for the last ten years you have often said the communications of our great father to his red children, were forgeries made up at New-York, by those who wanted to buy our lands; that you left your wife, because she joined the Christians, and worshipped the Great Spirit as they do, knowing that she was a good woman; that we have waited nearly ten years for you to reform and do better; but are now discouraged, as you declare you never will receive instruction from those who wish to do us good, as our great father advises, and induced others to hold the same language.

"We might say a great many other things, which make you an enemy to the Great Spirit, and also to your own brothers; but we have said enough, and now renounce you as a chief; and from this time you are forbid to act as such. All of our nation will hereafter regard you as a private man, and we say to them all, that every one who shall do as you have done, if a chief, will in like manner be disowned, and set back where he started from, by his brethren.

[*Here follow the signatures of thirty Chiefs of the Seneca Nation.*]

"Declared at the council-house of the Seneca nation, *Sept.* 15, 1827."

From the Tract Magazine.

From a respected Clergyman of Massachusetts.

USEFULNESS OF TRACTS.

During an extensive revival of religion, we have had opportunity to observe the effects which tracts are instrumental of producing. Though it might be difficult to specify individual cases in which they have been blessed to the conviction and conversion of sinners, yet we feel that they have been one of those means which God has crowned with success.

One method which we have adopted of distributing them, is through the female children of the congregation, who have had opportunity to meet at the house of their pastor once in a fortnight. At the close of each meeting, they are furnished with tracts. These they carry home; they read them. Pious parents approve their course. Those parents who have never felt the power of religion, are desirous to know what their children are doing. They read the tracts, and are pleased; they wish their children to go again and again. In this way truth is carried to many houses, and felt by many hearts which probably would not otherwise have been affected.

But there is another way in which tracts have here been rendered powerful instruments in bringing sinners to Christ. They have been distributed *with a direct reference to the feelings and character of individuals.* Whilst we have conscientiously guarded against putting into the hands of any individual a tract, which, on account of reference to external conduct, he could regard as a personal insult, we have not hesitated to give to any one those tracts which inculcate and urge the duty of immediate submission to God, repentance, and faith. There are, however, instances in which great care has been requisite. When we have found an impenitent man who knew his guilt, and felt his danger; and when we had given those directions or warnings, which, in our judgment, his condition required, it has been found important, in some instances, to leave with him a tract *exactly adapted* to the state of his soul. The tract which is given under such circumstances, is read with care—with tears. It is often the last thing an anxious soul reads before the eyes are closed in sleep. It probably lies on his pillow, and it may be, directs his earliest thoughts when he awakes. It may be instrumental in giving form to the character, and shape to the destiny, of an immortal being. The selection for such an individual should then be guided by wisdom.

When we have found those who supposed they were reconciled to God, we have thought it important, that to personal instruction and counsel, we should add something, which the babe in Christ might carry with him, and from which he might obtain the means of growing in grace, of examining his heart, and of deciding respecting his religious character. In this respect, tracts which relate to christian character and experience, have been found exceedingly useful. Do you say, that in all this we overlook the bible? I reply, that we bring the bible into constant use. The more tracts are read, the more the bible is read.

I have now told you the use which has been made of religious tracts in this place; and I think that many amongst us have occasion to rise up and bless God, for the formation of the American Tract Society.

TRACTS FOR THE WEST.

A GOOD SUGGESTION.

"The facts stated in your last number," says a writer in one of our religious journals, "respecting the pecuniary wants of the American Tract Society, have deeply impressed my mind, that more liberal *donations* should be made to that institution. There is so much evidence that God renders tracts the means of bringing sinners to repentance, that I am unwilling any tract should ever be ordered from the depository of the *American* Tract Society, which cannot be immediately furnished; or that the destitute should ever cry to our National Tract Society for tracts, and yet cry in vain.

"But with a treasury absolutely empty—some hundreds of dollars now due—obligations, amounting to *Nine Thousand Dollars* resting upon the society, for paper, stereotyping and printing—and the General Depository by no means properly supplied with tracts—how, I ask, can the committee of that society sell and give away tracts as the wants of the country demand?

"I have thought of one way of doing something to supply the deficiency of funds. It is this. Let *donations be made to the Society for the explicit object of gratuitous distributions west of the Alleghany.* Let the donations for this object be accurately accounted; and whenever the Society acknowledges its receipts for a given time, let it appear what amount has been given for *this explicit purpose.* Let this be done, and the importance of the subject be occasionally suggested in your paper and elsewhere, and I shall be disappointed if there are not friends of the cause, who will cheerfully contribute *at least three thousand dollars annually*, for the purpose of sending tracts to *four millions* of our countrymen in the great valley of the Mississippi. At any rate, should the object be undertaken, the writer, though his means are small, will cheerfully repeat his subscription to the society which originally constituted him "A LIFE MEMBER."

On this subject, we have only to remark, that some donations have already been made for the explicit object specified; and nothing is necessary but for those who would appropriate any thing to the same object, to commit their funds to the treasury.—*ib.*

From the Agent of an Auxiliary.

A Church formed in North-Carolina, in consequence of Tracts.

The effects that have been manifested, since the tracts have been received and read in this society and neighbourhood, are very encouraging. Some have been hopefully converted, and numbers appear to be bro't to a knowledge of their lost and sinful situation. So much attention to the subject of religion has not before been known amongst us. Last Sabbath we organized a *new evangelical church*, two months after, and *in consequence* of the formation of our Auxiliary Tract Society. Many immortal souls, we have reason humbly to hope, will yet praise the name of the Almighty, for this humble means of advancing his cause.—*ib.*

From the Charleston Observer.

OBITUARY SKETCHES.

"Gently, gently, Sylvia—that touch is too rough."

And have not you, good reader, often noted the careful touchings of an obituary sketch? In what a beautiful relief stand the virtues of the dead! How far into the distant shade have fallen the few imperfections of the departed! Alas, we know not human nature in life; we understand it only when the spirit has fled. So it is with life's best comforts; we appreciate their worth only when they are gone.

He who has been in the habit of reading obituary notices, must have known the hours when some such sentiments as these stole temptingly in; when he felt disposed to indulge for a moment in more pleasing fancies of man, than the rough facts of observation and experience usually allow. And it were well too—if error did no harm, and if painful reproofs from the truth did not follow. "But there lies the gaith." We have sometimes the misfortune of contrasting our own knowledge of the deceased, with the high-wrought eulogy which succeeds him, and lives—until the paper which contains the monument is lost.

"Nothing but good of the dead," is an adage which humanity first uttered, and repeats every hour. "Nothing but truth of the dead," would be an adage which would abbreviate obituaries most mercilessly. It would prevent the exercise of many a first attempt of the pen. It would painfully repress many a feeling which can be expended in the praises of the departed. It would disperse many a flattering dream, in which survivors love to indulge.

But all this is only one view of the picture. If we stand on the other side, matters are more intelligible. There is the key to the meaning. And we begin to discover that obituary writers have told more truth than they had intended themselves; for example, here is the notice of one who "had many virtues, beloved by all who had the happiness of knowing him." That is, he was neither one thing nor the other—a unit in society. Pass him by.

No. 2. "He was kind and generous in his nature, wronged none, and died as he lived, without an enemy." Poor fellow! he died a drunkard, and the name he has left is a legacy of dishonor to his offspring.

No. 3. "He was of an independent and high-minded spirit; a strong sense of virtue, and delicate consciousness of integrity. He has gone to reap the blessed reward of the upright." Reader, do not follow him; the man was a murderer; two months before his death he stood on the field of the duellist.

No. 4. "Gifted by nature with a fine understanding, he ventured to think for himself, and never suffered his opinions to be chained down to the conceptions of other men, until after an impartial scrutiny, he made them his own." He was an infidel.

No. 5. "He had his faults, and who has not? But then he had many redeeming qualities." Here the cloud which covers truth is thin and fleecy. The subject was "bitterness to the mother that bore him;" dissipated, petulant, quarrelsome.

No. 6. "Having fulfilled the duties of life, he departed with pious resignation to the will of his God." That is, there were no visible horrors of remorse; nor could there have been, in the lethargy of his disease. But in life and health, he was a stranger to the household of God.

No. 7. "When dying, he manifested confidence in that God, who looks mildly on the frailties of his creatures; and in repentance and hope he departed to a better world." *Frailties* is a light word for a heavy thing. And the repentance is worth—exactly as much as the repentance of a dying hour.

No. 8. "Alas! he is gone; and left a numerous circle of friends to bewail his irretrievable loss; among whom, not least, is his inconsolable widow." Wait a little while—try her next year.

No. 9. "Actively pious in life, he died as he had lived, pure and holy." Perhaps so, or perhaps he was a bigot; or perhaps he was avaricious; for the piety of some people costs them very little. Or, he may have been of the heritage of heaven, and our hopes are built on what we knew of him in the world; then he needs no obituary.

THE AMERICAN FARMER.

The American farmer is the exclusive, absolute, uncontrolled proprietor of the soil. His tenure is not from the government; the government derives its power from him. There is above him nothing but God and the laws; no hereditary authority usurping the distinctions of personal genius; no established church spreading its dark shadow between him and heaven. His frugal government neither desires nor dares to oppress the soil; and the altars of religion are supported only by the voluntary offerings of sincere piety. His pursuits, which no perversion can render injurious to any, are directed to the common benefit of all. In multiplying the bounties of Providence, in the improvement and embellishment of the soil, in the care of the inferior animals committed to his charge, he will find an ever-varying and interesting employment; dignified by the union of the liberal studies, enlivened by the exercise of a simple and generous hospitality. His character assumes a loftier interest by its influence over the public liberty. It may not be foretold to what dangers this country is destined, when its swelling population, its expanding territory, its daily complicating interests, shall awake the latent passions of men, and reveal the vulnerable points of our institutions. But whenever these perils come, its most steadfast security, its unfailing reliance, will be on that column of landed proprietors—the men of the soil and of the country—standing aloof from the passions which agitate denser communities; well educated, brave, and independent; the friends of the government, without soliciting its favours; the advocates of the people, without descending to flatter their passions; these men rooted like their own forests, may yet interpose between the factions of the country, to heal, to defend, and to save."—*Biddle.*

DEAN SWIFT.

It was an affecting incident in the life of Swift, that in a pleasurable excursion with some friends in the country, he fell behind; and after waiting in vain for his joining them, one of them turned back to seek for him, and found him standing, gazing intently on a beautiful tree whose top had been scathed by lightning. To the friend who interrupted his musings, he said, pointing with his finger to his forehead, "Like that tree, God will smite me here." The presentiment was unhappily realised in his mental imbecility, and he whose intellect was so quick and powerful, became as a child.

ATHEISM REFUTED.

A poor Arabian of the desert, ignorant as most of the Arabians are, was one day asked, how he came to be assured there was a God? "In the same way, (replied he), that I am enabled to tell, by a print impressed upon the sand, whether it was a man or a beast that passed that way."

I was taught to believe, from my earliest days, (says Ganganella), that having an immortal soul was the greatest possible glory; and happily I have retained the lesson.

Nothing so keenly affects a kind and liberal heart as meekness, in return for undeserved reproach.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 91f3

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires moree care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants. Governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is requisite, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica.* *August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.